A U M

It is not enough to know virtue, it is necessary to love it; but it is not sufficient to love it, it is necessary to possess it. —CONFUCIUS.

THEOSOPHY

Vol. XXX August, 1942 No. 10

KEY OF THE CYCLE

EVERY age has its natural mantrams, forms of truth which have unique access to the mind of the race at that time. These statements have always been and always will be true, but in the appropriate cycle their verity is recognized by great masses of people and they become the key to evolutionary progress. There is an alliance of purpose and function between mantramic expressions and the "inherent" ideas "impacted in the imperishable center of man's nature" by the spiritual teachers of mankind. The mantram serves to harmonize the psychic nature, to open the channels of the lower mind to inspiration from "on high," and thus evoke those inherent ideas which are an essential part of the spiritual man, though all but latent in the great majority.

Mantrams occur in common thought and speech at various levels. In the eighteenth century the themes of an epoch are found in the works of such men as Thomas Paine and St. Martin. Few today know that the watchwords of the French Revolution originated with the mystical expositor of Jacob Boehme. "Liberty, Equality, Fraternity," have echoed down the years of history, stirring valiant hearts to action and shaping dozens of constitutions. Discussing the law of cycles, Mr. Judge wrote of that revolutionary epoch: "At last the people rose up and philosophers of the day instituted the reign of reason, and out of the reign of reason—mind you they had introduced there a beautiful idea of mankind, that idea struck root in a soil that was not prepared—came the practice of murdering other people by the wholesale until streams of blood ran all over France." But progress *without* revolutions, blood and sorrow, he continued, is what the Theosophical philosophy is for, and that is why so great stress is laid in the teachings on the preparation of

men's minds, in order that the dynamic ideas of the age may be put into effect without the tragedy and destruction that so often accompany the forward surges of the human spirit.

"Liberty, Equality, Fraternity"—these sacred words were the basis of the social ethics of the century that is past. What the modern world lacks is not ideals, but knowledge of the means by which its ideals can be realized. Because of the failure of movements founded on the ideology of the French Revolution—on the simple violence advocated by Rousseau, and the legalistic solutions of those who hope to reform the selfish and rebellious elements of society by passing laws—a vast scepticism has set in, ending in the emergence of a terrible positive reaction; a reaction which adopts the destructive *means* of past theories of reform, but denies and even ridicules the ideals which the eighteenth century sacrificed to achieve.

"Liberty, Equality, Fraternity," are ethical ideals, but how are they to be achieved? Thousands of books and articles have been written to answer this question, and never more feverishly than at the present hour, when the armed forces of all the world are endeavoring to settle through mutual destruction the *moral* issues upon which, quite naturally, our *political* and *economic* authorities give little or no light. This conclusion is clear from the *Secret Doctrine* diagnosis:

> Nor would the ways of Karma be inscrutable were men to work in union and harmony instead of disunion and strife. For our ignorance of those ways—which one portion of mankind calls the ways of Providence, dark and intricate, while another sees in them the action of blind fatalism; and a third, simple chance, with neither God nor devils to guide them—would surely disappear, if we would but attribute all these to their correct cause.
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> With right knowledge, or at any rate with a confident conviction that our neighbors will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. . . . We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high road of respectability and duty, and then complain of those ways being so intricate and dark. We stand bewildered before the mystery of our own making, and the dark riddles of life that *we will not* solve, and then accuse the great Sphinx of devouring us.

"Liberty, Equality, Fraternity," will not prevail on earth until men realize that freedom and social justice must originate in the uncoërced practice of individuals: *there is no other way*. "Self-

induced and self-devised effort" is not a shibboleth, it is the law of human evolution, and no amount of verbal idealism and utopian speculation can circumvent its rule. Self-rule, self-discipline, self-reverence—these are the principles that must pervade the lives of individuals before there will be any real "social order" among the men of this age.

At the root of the antagonisms represented by the present war is *fear*—fear and its mother, Ignorance. So long as ignorance characterizes our culture, so long will fear and the useless strife it generates continue. Only *knowledge* can overcome fear; only knowledge can make men practice the ethics they talk about in theory—and the knowledge that is needed is the teaching of Karma and Reincarnation. Mr. Judge wrote:

> The scientific and self-compelling basis for right ethics is found in these and no other doctrines. For if right ethics are to be practiced merely for themselves, men will not see why, for that reason, they should do right. If ethics are to be followed from fear, man is degraded and will surely evade; if the favor of the almighty, not based on law or justice, be the reason, then we will have just what prevails today—a code given by Jesus to the West professed by nations and not practiced save by the few who would in any case be virtuous.

Here Mr. Judge seems to say, in fact, *does* say, that unless Theosophy is embraced, western civilization is doomed. In this he but repeats H. P. B. and her basic statement of the Theosophic view of history can be disregarded only at cost of adulterating the philosophy. "Learn, then, well the doctrines of Karma and Reincarnation, and teach, practice, promulgate that system of life and thought which alone can save the coming races."

Moral self-determination, founded on knowledge of the law of rebirth, is the key to the future of human evolution. This is "the philosophy of the rational explanation of things" which "alone can furnish the beacon-light needed to guide humanity on its true path." The emphasis by both H. P. B. and W. Q. J. on self-determination, on rational explanation, on the self-compelling basis for ethics that is possible only through knowledge—this is no accident of discourse. The lines laid down for the progress of the Theosophical Movement are out of regard for *cyclic law*. The teachers dealt with the mind of the race as was required by the needs of their epoch and of the future.

Mr. Judge wrote of "the great truth that we are preparing for a cycle when reason is to take her place beside the soul and guide the pilgrim to the tree of life eternal." The necessity of teaching Karma and Reincarnation, then, lies in the demands of emerging Manasic

power—of the higher reason of this cycle. Nothing short of the rational explanation of things will solve the problems of the age. The opening editorial in volume I of *The Path* makes this clear:

> Riches are accumulating in the hands of the few, while the poor are ground harder every day as they increase in number. Prisons, asylums for the outcast and the magdalen, can be filled much faster than it is possible to erect them. All this points to the existence of a vital error somewhere. It shows that merely healing the outside by hanging a murderer or providing asylums and prisons, will never reduce the number of criminals nor the hordes of children born and growing up in hot-beds of vice. What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. This is offered to a reasonable certainty in the Aryan literature, and those who must begin the reform, are those who are so fortunate as to be placed in the world where they can see and think out the problems all are endeavoring to solve, even if they know that the great day may not come until after their death.

The race, slowly but surely, is moving on toward that "great day" when it will be ready to face all problems, each man for himself. The founding of the Theosophical Movement in the nineteenth century heralded the dawn of the new cycle. Thus, in the editorial beginning the second volume of his magazine, "A Year On the Path," Mr. Judge took up the theme he had begun in 1886:

> All our devotion to Aryan literature and philosophy arises from a belief that the millions who have trodden weary steps before ours, left a path which might be followed with profit, yet with discrimination. For we implicitly believe that in this curve of the cycle, the final authority is *the man himself*. In former times the disclosed Vedas, and later, the teachings of the great Buddha, were the right authority, in whose authoritative teachings and enjoined practices were found the necessary steps to raise Man to an upright position. But the grand clock of the Universe points to another hour, and now Man must seize the key in his hands and himself—as a whole—open the gate. Hitherto he has depended upon the great souls whose hands have stayed impending doom.

In other ages, religious faith, and reliance on true teachers, fulfilled the evolutionary need of humanity in the mass, the *philosophical* explanations of things being reserved for initiates who had outrun the progress of the rest—for those whose Manasic principle had been aroused by individual effort and devotion. But today, and throughout the cycle inaugurated by H. P. B., the *secret* doctrine has at last become the heritage of the common man, bringing that knowledge which must enlighten the great moral choice of the century, the Choice, may be, for Race and Round.

But with greater accessibility of knowledge to the race comes also an increase in individual responsibility. Hence the tremendous obligation to their fellows of those who are "so fortunate as to be placed in the world where they can see and think out the problems all are endeavoring to solve."

This, then, for theosophists, is the keynote of the present evolutionary cycle. The popular mantramic expressions that will guide the masses to true ideas and ideals—like the eighteenth century's "Liberty, Equality, Fraternity"—are as yet unheard and unsounded, but there are Theosophical mantrams well known to all students of H. P. B. and W. Q. J. As these become seeds of meditation, expanding, ramifying, slowly penetrating and enriching all our daily thought and action, the root-ideas of the Higher Life will begin to find sustenance in the soil of the race as a whole. Theosophy *is* the "rational explanation of things," "a scientific religion and a religious science." But above all, it is the "self-compelling basis for right ethics."

These are principles bearing the internal energy of occult philosophy; the ideas so embodied have a power over men's minds and hearts because, in this hour of human history, they touch the sensitive aspirations of the human spirit as never before. There *is* a "tidal wave" of hope, a hungering after the higher life rising in the world, however forbidding the events that darken the present scene. The strength of this vast evolutionary current can be made to work for good, and not for evil, if theosophists are alert to their pledged responsibility.

Progressive Awakening

I learned this, at least, by my experiment: that if one advances confidently in the direction of his dreams, and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours. He will put some things behind, will pass an invisible boundary; new, universal, and more liberal laws will begin to establish themselves around and within him; or the old laws be expanded, and interpreted in his favor in a more liberal sense, and he will live with the license of a higher order of beings. In proportion as he simplifies his life, the laws of the universe will appear less complex, and solitude will not be solitude, nor poverty poverty, nor weakness weakness. If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them.

—Thoreau.

THE SHEATHS OF THE SOUL

[This sequel to Mr. Judge's "Mesmerism," published last month, continues his discussion of the psychic principles of man in the light of occult psychology and physiology. Readers will find it of value to correlate with this article the *Secret Doctrine* passages quoted in "'Psychic' Characteristics" (p. 447), to see how intimately complementary are the writings of H. P. B. and W. Q. J. Of equal interest would be a comparison of this discussion of the function of the sheaths with H. P. B.'s footnote to the article, "Mediums and Yogees" (see THEOSOPHY I, 185). One thing more: Idealistic systems, in which spiritual intuitions are speculatively developed, make common cause with Theosophy in denying the conclusions of psychologists who found their theories on materialistic biology. Such speculation, however, cannot, because it has not the *knowledge,* either deal with the facts revealed by science, or offer other and modifying facts that lend themselves to philosophical interpretation. Theosophy does provide facts which increase our scientific knowledge of the psychic, intellectual and moral processes of life; hence, its peculiar competency to criticize and correct the errors of materialism. "Sheaths of the Soul," which first appeared in *Lucifer* for June, 1892, is an embodiment of such portions of the science of occultism as it is useful for the men of this cycle to know.—Editors, THEOSOPHY.]

IN my last article, "Mesmerism," I arrived at the point where we discover that the inner mortal man has several sheaths through which he obtains touch with Nature, feeling her motions and exhibiting in return his own powers and functions. It is a doctrine as old as any Esoteric School now alive, and far more ancient than the modern scientific academies; an understanding of it is absolutely needful if we are to gain an adequate comprehension of real Mesmerism.

Instead of looking at the human being as that which we see, it is to be regarded as a being altogether different, functioning and perceiving in a way quite peculiar to itself, and being compelled to translate every outward impression, as well as those coming from within, from one language into another, that is to say from pictures into words, signs and acts, or *vice versa.* This statement is vague, I admit, yet nevertheless true. The vagueness arises from the difficulties of a language that has as yet dealt but slightly with these subjects, and the development of which has gone on in a civilization wholly materialistic. Man is a Soul, and as such stands among material things. This Soul is not only on its way upward for itself, but is compelled at the same time to draw up, refine, purge and perfect the gross mat-

ter—so-called—in which it is compelled to live. For though we call the less fine stages of substance by the name "matter," it is, however, made up of lives which have in them the potentiality of becoming Souls in the enormously distant future; and the Soul being itself a life made up of smaller ones, it is under the brotherly necessity of waiting in the bonds of matter long enough to give the latter the right impetus along the path of perfection.

So, during the long ages that have passed since the present evolution began in this solar system, the Soul has constructed for its own use various sheaths, ranging from very fine ones, near to its own essential being, to those that are more remote, ending with the outer physical one, and that one the most illusionary of them all, although appearing from the outside to be the truly real. These sheaths are necessary if the Soul is to know or to act. For it cannot by itself understand Nature at all, but transforms instantly all sensations and ideas by means of the different sheaths, until in the process it has directed the body below, or obtained itself experience above. By this I mean that whatever Soul initiates, it has to pass along through the several sheaths, each reporting, as it were, to the one next below it; and in like manner they report from below upward in the case of sensations from natural phenomena and impressions on the outside. In the beginnings of evolution, during all its stages, this took appreciable amounts of solar time, but at this point of the system's march along the line of growth it takes such an infinitesimally short space that we are justified in calling it instantaneous in all cases of normal and well-balanced persons. There are, of course, instances where longer time is used in consequence of the slower action of some one of the sheaths.

The number of sharply defined sheaths of the Soul is seven, but the sub-differentiations of each raises the apparent number very much higher. Roughly speaking, each one divides itself into seven, and every one in each collection of seven partakes of the nature of its own class. There may, therefore, be said to exist forty-nine sheaths possible to classification.

Physical body may be recognized as one sheath, and the sub-divisions in it are such as skin, blood, nerves, bones, flesh, mucous membrane and. . . .

Astral body is another, but not so easily recognized by the men of today. It has also its own sub-divisions answering in part to those of the physical body. But being one stage higher than the latter it includes in one of its own sub-divisions several of those in the body. For instance, the surface sensations of blood, skin, flesh and mucous

membrane will be included in a single one of the astral sub-divisions.

And exactly at this point the Esoteric Schools diverge from and appear to contradict modern pathology and physiology. For the modern school admits only the action of nerves along skin and mucous membrane and in flesh, as the receivers and transmitters of sensation. It would appear to be so, but the facts *on the inside* are different, or rather more numerous, leading to additional conclusions. Likewise, too, we clash with the nineteenth century in the matter of the blood. We say that the blood cells and the fluid they float in receive and transmit sensation.

Each sub-division among the physical sheaths performs not only the duty of receiving and transmitting sensations, but also has the power of retaining a memory of them which is registered in the appropriate ganglion of the body, and continually, from there, implanted in the corresponding centre of sensation and action in the astral body. At the same time the physical brain has always the power, as is of course a common fact, of collecting all the physical sensations and impressions.

Having laid all this down—without stopping for argument, which would end in nothing without physical demonstrations being added—the next step is this. The lower man who collects, so to say, for the Soul's use, all the experiences below it, can either at will when trained, or involuntarily when forced by processes or accident or abnormal birth, live in the sensations and impressions of one or many of the various sheaths of the physical or astral body.

If trained, then there will be no delusions, or any temporary delusion will be easily dispersed. If untrained, delusion walks arm in arm with the sensations. If diseased or forced, the outer acts may be correctly performed but the free intelligence is absent, and all the delusions and illusions of hypnotic and mesmeric states show themselves.

If the inner lower man be functioning among the sensations—or planes, if you like—of some astral sense or centre, then clairvoyance or clairaudience comes on, because he is conveying to the brain those impressions derived from similar planes of nature in any direction.

And when to this is added a partial touch of some minor physical sub-divisions of the sheaths, then delusion is made more complete, because the experience of a single set of cells is taken for the whole and reported, by means of the brain, in the language used by a normal being. Indeed, so vast are the possible combinations in this department that I have only mentioned a few by way of illustration.

It is this possibility of the inner lower man being connected with one or more of the sheaths, and disconnected from all the rest, which has led one of the French schools of hypnotizers to conclude to the effect that every man is a collection of personalities, each complete in itself. The positions laid down above are not destroyed by the fact, as observed at Paris and Nancy, that the subject in hypnotic state No. 2 knows nothing about state No. 1, for each normal person, when acting normally, compounds all the various sets of sensations, experiences, and recollections into one whole, the sum total of all, and which is not recognizable as any one of them distinct from the rest.

It must also be remembered that each person has pursued in prior lives this or that course of action, which has trained and developed this or that Soul-sheath. And although at death many of them are dissolved as integral collections, the effect of such development formerly pursued is not lost to the reincarnating being. It is preserved through the mysterious laws that guide the atoms when they assemble for the birth of a new personal house to be occupied by the returning Soul. It is known that the atoms—physical and astral—have gone through every sort of training. When the Soul is reincarnating it attracts to itself those physical and astral atoms which are like unto its old experience as far as possible. It often gets back again some of the identical matter it used in its last life. And if the astral senses have received in the prior existence on earth great attention and development, then there will be born a medium or a real seer or sage. Which it will be depends upon the great balancing of forces from the prior life. For instance, one who in another incarnation attended wholly to psychic development without philosophy, or made other errors, will be born, maybe, as an irresponsible medium; another, again, of the same class, emerges as a wholly untrustworthy partial clairvoyant, and so on *ad infinitum*.

A birth in a family of wise devotees and real sages is declared from old time to be very difficult of attainment. This difficulty may be gradually overcome by philosophical study and unselfish effort for others, together with devotion to the Higher Self pursued through many lives. Any other sort of practice leads only to additional bewilderment.*

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*Mr. Judge's article, as written, ends here. The remaining paragraphs, which are from a commentary on Plotinus by Porphyry, were intended by the editor of *Lucifer* to fill out the page where "Sheaths of the Soul" ended, but were inserted above Mr. Judge's signature through a printer's mistake. An editor's note in *Lucifer* for July, 1892 (x, 440), explains the error.—Editors, THEOSOPHY.

The Soul is bound to the body by a conversion to the corporeal passions; and is again liberated by becoming impassive to the body.

That which Nature binds, Nature also dissolves; and that which the Soul binds, the Soul likewise dissolves. Nature, indeed, bound the body to the Soul; but the Soul binds herself to the body. Nature, therefore, liberates the body from the Soul; but the Soul liberates herself from the body.

Hence there is a two-fold death; the one, indeed, universally known, in which the body is liberated from the Soul; but the other peculiar to philosophers, in which the Soul is liberated from the body. Nor does the one entirely follow the other.

WILLIAM Q. JUDGE, F.T.S.

"STEPPING-STONES"

Once grasp the idea that universal causation is not merely present, but past, present and future, and every action on our present plane falls naturally and easily into its true place, and is seen in its true relation to ourselves and to others. Every mean and selfish action sends us backward and not forward, while every noble thought and every unselfish deed are stepping-stones to the higher and more glorious planes of being. If this life were all, then in many respects it would indeed be poor and mean; but regarded as a preparation for the next sphere of existence, it may be used as the golden gate through which we may pass, not selfishly and not alone, but in company with our fellows, to the palaces which lie beyond. —H. P. B.

THYSELF REFORM

HOW many difficulties in human relationships arise because perfection in action is expected of *others!* The mere presence of a blemish in another's character is hard to countenance. Though the individual so judging knows well he is no exemplar of virtue, it is like restraining the wind to control his irritation when his neighbor does not toe the mark. This feeling is upside-down evidence that all men innately yearn for perfection as the goal of life, but so long as the application is made to the other fellow first, it becomes a very real deterrent to building a brotherhood of souls.

Make the experiment of thinking of one's acquaintances one by one. What flashes before the mind—their virtues, or their vices and eccentricities? How rarely are considered the thousand-and-one defects and evils they are not but might well be guilty of, to say nothing of the many commendable qualities taken as a matter of course.

Do we ever think, for example, of the many times the bitter word may have been repressed, the harsh judgment left unsaid? Of the instances where our unconscious brusqueness or petty unkindness was consciously overlooked by the other, and freely forgiven *in silence*? If sometimes our words or acts give another a pleasure not formally acknowledged, may it not also be that we often unknowingly cause pain? It is said, "Occultism is the not telling all one knows; but reticence. Occultism is the not saying all one suspects; but silence." The practice of occultism must begin with attention to the occult side of human relations, consideration of the inner or hidden elements of "the great 'give and take'."

It *is* difficult to like everybody. Nor are we, in truth, called upon to go out in the world and embrace with love and affection the false personalities of people with all their obvious faults and failings. It is not thus the great objective is accomplished. To do so would be to cultivate that pseudo-tolerance which indiscriminately condones all things. There is one task, however, to which every individual can set his hand. Have we considered that *we* may be a perpetual source of annoyance to others because of our peculiar ways and habits? While we cannot reform others, we can at least so live that we will not be a thorn in another's side, multiplying his obstacles in being brotherly toward us. We can pour the soothing oil on the troubled waters of human relationships by making it easier for others to get along with us. Let each man do this, and in no long time the brotherhood which is a fact in nature will be a living reality in the human kingdom.

QUESTIONS ON KARMA

QUESTION: In the chapter on Karma in *The Ocean of Theosophy,* Mr. Judge illustrates his explanation of retributive justice by the example of a deformed child: "He [the child in some former life] reviled, persecuted and otherwise injured a deformed person so persistently or violently as to imprint in his own immortal mind the deformed picture of his victim." The mother of such a child must experience great sorrow for her baby's plight. All through the years of his life she has before her the deformed picture of that unfortunate body, and while she attends to its needs her love must always be mixed with sorrow, so that the imprint upon *her* mind would become strong, too. What would be the karmic result of that imprint?

Answer: In the case of a child deformed from birth the line of causation is as stated in the *Ocean.* Certainly the picture on the mother's mind through her love for the unfortunate child would be deep and strong. Why should she not also be born deformed in some subsequent incarnation? The answer goes to the heart of the philosophy. The different effects in the case of the mother and of the child, as in all other cases, are due to differences in feeling, in attitude and in knowledge. The Ego born deformed has either reviled or persecuted, or otherwise injured, a deformed person. That was a *spiritual* offense: only a corrupt soul could have such feelings, such an attitude of mind, and make such a use of them, as to regard in contempt one who suffers. The soul of that Ego would know the one way its spiritual iniquity could be atoned for is by undergoing that very experience. But in the mother's case, consider how different is the attitude, the feeling, the treatment. The more her child is deformed, mentally or physically, the more the mother's love and feeling and consideration go out to the child, to supply, out of the abundance of her heart, the other's lack. What then would be the result to the mother Ego? An immense augmentation of the feeling of compassion, not just for her own child, but for all the mentally, morally and spiritually deformed of earth; in other words, the experience might open the way for the mother to the Path of Chelaship.

QUESTION: In *The Secret Doctrine* (I, 263), it is stated of Paracelsus: "Had not a criminal hand put an end to his life, years before the time allotted him by Nature, physiological Magic would have fewer secrets for the civilized world than it now has." If this

is so, was not the great Law frustrated? If nothing is left to chance or accident in our lives, how could such a thing happen? Does the whole responsibility rest on the criminal?

Answer: This question proceeds from an unconscious separation of Law from Being. The English word "law" expresses only one of the *aspects* of Karma. There is no law until a conscious being acts in, on or through another conscious being. To the extent that any being so acts upon another, he does in fact unite his inner nature with that other for the time being and therefore must experience in himself, sooner or later, the same reaction as his action produced in that other, on all the planes of his being. Thus, when a criminal hand put an end to the life of Paracelsus years before the time allotted to him by Nature, there is here neither chance nor accident, nor a frustration of law; nor does the whole responsibility rest on the murderer. For any man to have been able to put an end to the life of Paracelsus means that at some time in the vast past that man was subject to the power of Paracelsus, who must have misused his power or misdirected it, consciously or unconsciously, willfully or ignorantly. He, therefore, shared in all the consequences that might accrue to that criminal or any other as a result of his erroneous action. Evidently, in the ages that may have elapsed after the causative contact between the two, Paracelsus had learned the lesson of life and achieved spiritual knowledge. The other Ego had gone in the other direction, and so, when their cycles conjoined, it was in the power of the criminal to slay Paracelsus. Had he not slain him, the ancient Karma might have been wiped out for *both,* and the criminal would have received, as his reaction, a powerful impetus on the upward path. But the criminal Ego chose to act at the "elemental" level; he gave way to lower Karmic impulse and destroyed the body of Paracelsus.

So far as Paracelsus was concerned, it was no longer *his* Karma, if he "accepted" death. Both he and the criminal represented, each in himself, embodiments of the good and evil, not merely of a single Ego, but of the whole human family. The Race receives and must ever receive the distributive reaction, good or evil, of the acts of each individual unit. Think of this in the light of the phrase in *Light On the Path:* "your Karma is inextricably interwoven with the great Karma."

QUESTION: Is it possible to live out one's Karma in the mind?

Answer: That is the true meaning of "meditation." The cyclic return of impressions is Nature's way of showing the embodied

intelligence the mistakes it has made in the past. When the author of *Light on the Path* spoke of "Karmaless" beings, he referred to intelligences who had so realized within themselves the laws of the whole that all their actions were in perfect harmony with the whole; hence, reactions could not come to them as "persons," because they were not personal centers of causation. Such treatises as Patanjali's *Yoga Aphorisms* guide students to an all-inclusive conception of the Self. Once this is attained, and *lived,* Karma *has* been worked out in the mind, and the remaining cycle of obligatory incarnations have sway only over the psycho-physical man. Morally and spiritually, he is free. When, finally, the last remaining *skandhas* are dissolved, the past no longer has any hold on the ego, on any plane. As a perfected man, he enters upon an entirely different cycle of experience, that of the *Nirmanakaya,* or of the voluntarily incarnated soul on earth, known to Theosophists and occult history as high Adepts.

"ON THE SUBLIME"

Somehow or other, the soul is naturally elevated by the true sublime, and, lifted up with exaltation, is filled with transport and inward pride, as if what was only heard had been the product of its own invention.

He, therefore, who has a competent share of natural and acquired taste, may easily discover the value of any performance from often hearing it. If he find that it does not transport his soul, or exalt his thoughts—that it does not leave in his mind matter for more enlarged reflection than the mere sounds of the words convey, but that on attentive examination its dignity lessens and declines—he may conclude that whatever pierces no deeper than the ears can never be the true sublime. For that is truly grand and lofty, which the more we consider, the greater ideas we conceive of it; whose force is hard, or, rather, impossible to withstand; which sinks deep, and makes such impressions on the mind as cannot be easily worn out or effaced. In a word, you may pronounce that sublime to be commendable and genuine, which pleases all sorts of men at all times. For when persons of different pursuits, habits of life, tastes, ages, principles, agree in the same joint approbation of any performance, then this union of assent, this combination of so many different judgments, stamps a high and indisputable value on that performance which meets with such general applause.

—LONGINUS.

"PSYCHIC" CHARACTERISTICS

A CYCLE of accelerated psychic development, H. P. Blavatsky cautioned American Theosophists, is inevitable in the present race and evolution-period, and she charged them with the responsibility of watching carefully this emergence of psychic capacities.

What, exactly, is meant by psychic development?

During the nineteenth century, to be "psychic" meant little more than the possession of mediumistic tendencies. Today, due to the spread of Theosophical ideas among Spiritualists and groups of similar persuasion, psychic has come to include clairvoyant faculties of a lower order, although there is no real distinction made between the passivity which is the *sine qua non* of mediumship, and the self-control required by the exercise of *powers* of any sort. Thus, in common parlance, psychic connotes every conceivable relation between man and the invisible world, with stress on the mysterious and inexplicable aspects of human nature. Modern psychics include all those who can lay claim to some form of extra-physical perception, from old-fashioned mediumship to feats of telepathy and clairvoyance.

From the point of view of Theosophy, however, which develops the meanings of terms as suggested by the principles of the sevenfold constitution, "psychic" has broad philosophical significance. The merely phenomenal aspects of psychism are but a small part of the field to be investigated and understood. At the root of the change going on in the present race is the great cyclic transition of which Madame Blavatsky spoke repeatedly in *The Secret Doctrine*. "Our Fifth Race," she said, "is rapidly approaching the Fifth Element—call it interstellar ether, if you will—which has more to do, however, with psychology than with physics." (II, 135.) "We shall," she wrote in another place, "transmit Ether (or rather the gross subdivision of it) in its fulness to the Sixth Root Race." (I, 342.) This "gross subdivision" of the Ether is the Astral Light, the element through which the sensitivity of the medium is made possible. According to "Psychic and Noëtic Action,"

> A medium is simply one in whose personal Ego, or terrestrial mind, (*psyche*), the percentage of "astral" light so preponderates as to impregnate with it their whole physical constitution. Every organ and cell thereby is attuned, so to speak, and subjected to an enormous abnormal tension. (THEOSOPHY XXVIII, 261.)

The bearing of the Messianic cycle on this progressive infiltration of the astral light into our "atmosphere," and the psychic correlations of this change, are indicated in a note in one of H. P. B.'s articles

published in *Lucifer* in 1887. "When the equinox," she wrote, "enters in a few years, the sign of *Aquarius,* psychologists will have some extra work to do, and the psychic idiosyncrasies of humanity will enter on a great change." (THEOSOPHY IV, 33 fn.)

There is plenty of evidence today to support these predictions. Dr. Walter B. Cannon of Harvard, in *Science* for August 22, 1941, writes of the "severe demands on the nervous system, which have become progressively more severe in the recent past." What is this but an "abnormal tension"? Dr. Cannon says further:

> The intense drive and pressure of the new life, its worries and its dreads, place a burden upon men and women which often is too great to be borne. The strain is mirrored in the rise of the suicide rate of the United States during the years of excitement and depression near the beginning of the last decade. . . . Between 1912 and 1936 . . . the first admissions of patients over 40 years of age into mental hospitals increased from about 8 to 49 per 100,000, an increase of more than 500 per cent.
>
> Half of the hospital accommodations of the country are devoted to the insane; and it is estimated that one-fifth of all hospital beds are occupied by sufferers from a single mental disorder, schizophrenia.

Psychologists, it appears, are already having their "extra work to do."

Not all the evidence relates to mental unbalance. Another phase of "psychism," more favorable in implication, is the introspective tendency of modern thought. Men are increasingly curious about the nature of mind, its powers and latent possibilities. Julian Huxley, the eminent British biologist, discusses the future evolution of mental faculties without mechanistic prejudice—something of a novelty in scientific literature! In his latest book, *Man Stands Alone,* he writes:

> It is perfectly possible that today man's so-called supernormal or extra-sensory faculties are in the same case as were his mathematical faculties during the first or second glaciations of the Ice Age—barely more than a potentiality. . . . If . . . we could discover in what this faculty [extra-sensory perception] really consists, on what mechanism it depends, and by what conditions and agencies it can be influenced, it should be capable of development like any other human faculty. Man may thus be unique in more than he now suspects (pp. 30-31).

The analytical psychologist, Charles Jung, reflects on the rather sudden interest in psychology in recent years:

> The rapid and world-wide growth of a "psychological interest" over the last two decades shows unmistakably that modern man has to some extent turned his attention from material things to his own

> subjective processes. Should we call this mere curiosity? . . . Why is there suddenly so much interest in the human psyche as something to be experienced? This has not been the case for thousands of years. (*Modern Man in Search of a Soul,* pp. 34, 237.)

From these views of a biologist and a psychologist, we may turn to a "philosopher," Prof. H. H. Price, who teaches Logic at Oxford University. Writing on "Questions About Telepathy and Clairvoyance," he suggests that the difficulties which surround psychic research may be due to an initial misconception as to the nature of man. Man, scientifically regarded, is a "physical" being, in whom the presence of spiritual or super-physical powers would approach the unbelievable or impossible. Recent arguments against extra-sensory perception typify the scientific attitude. Dr. Joseph Jastrow wrote in the *American Scholar* (Winter, 1938-39) that ESP is "unbiological," adding, "How could so fitful, uncertain and sparsely distributed a function, and one lacking any evolutionary significance, get into the heredity and appear as a freakish sport?" (H. P. B. predicted that the forerunners of the Sixth Race would at first "be regarded as anomalous *lusus naturæ* abnormal oddities physically and mentally." *S. D.* II, 445.)

Prof. Price makes a clean break with such materialistic biological assumptions, asking:

> Perhaps what we should seek a causal explanation of is the absence of Clairvoyance rather than its presence? In that case the proper question to ask, anyhow in the first place, would be this: Why is our ordinary perceptual experience limited in the way it is? Why is it confined to those material objects which happen to exercise a physical effect on our sense-organs? Ought we perhaps to assume that Clairvoyance is our normal state, and that ordinary perception is something subnormal, a kind of myopia? The question you ask depends on the expectation with which you begin. Ought we to have expected that by rights, so to speak, every mind would be aware of everything, or, at any rate, of an indefinitely wide range of things? The puzzle would then be to explain why the ordinary human mind is in fact aware of so little. We might then conjecture that our sense-organs and afferent nerves (which, of course, are physiologically connected with our organs of action, i.e. with the muscular system) are arranged to *prevent us from attending* to more than a small bit of the material world—that bit which is biologically relevant to us as animal organisms. We might still have an unconscious "contact"—I can think of no adequate phrase—with all sorts of other beings, but the effects of it would be shut out from consciousness except on rare occasions, when the physiological mechanism of stimulus and response is somewhat deranged. In that case, what

prevents us from being clairvoyant all the time is—in M. Bergson's phrase—*l'attention à la vie.* If so, we should expect that habitual clairvoyants would be physiologically or psycho-physically "abnormal" or "unbalanced"; or at any rate that their "balance"—I have to speak in metaphors again—would be more easily upset than other people's.

Prof. Price is driven to re-examine the theosophical systems of metaphysics formulated by such philosophers as Berkeley and Leibniz, in order to find a view of the world and nature that includes the possibility of super-physical cognition. He says of these systems:

We find that some of them do at least provide a conceptual framework into which supernormal cognition can be fitted, whereas it appears to be a inexplicable oddity so long as we stick to our ordinary (Cartesian) views of mind and of Nature. For example, in the *Monadology* of Leibniz every monad has clairvoyant and telepathic powers, not occasionally and exceptionally, but always, as part of its essential nature. Every monad represents the entire Universe from its own point of view (Clairvoyance) and the perceptions of each are correlated with the perceptions of all the rest (Telepathy). In fact, what Leibniz calls "perception" is always both clairvoyant and telepathic. Moreover, he tells us that this perception is to a greater or lesser degree unconscious. I do not say that the system of Leibniz is workable as it stands. But I do suggest that we may gather useful hints from it. One of Leibniz' contemporaries described the *Monadology* as "a philosophical romance." So it was, at the time when it was written. But like some systems of Non-Euclidean Geometry, it may have been a kind of unconscious anticipation of the science of the future. (*Philosophy,* October, 1940.)

This estimate of the Leibnizian philosophy is illuminated by the observation of H. P. Blavatsky, in *The Secret Doctrine:*

It is well known that Leibnitz came several times very near the truth, but defined monadic evolution incorrectly, which is not to be wondered at, since he was not an INITIATE, nor even a Mystic, only a very intuitional philosopher. Yet no psycho-physicist ever came nearer than he to the esoteric general outline of evolution (I, 620-21).

The revival of Leibnizian and Neoplatonic themes in philosophical thought is one of the significant trends of the day. The English zoologist, William Ellis, adapts Leibniz' theory of monads to modern scientific ideas and urges that "spirit must be immanent in Nature":

If spiritual activity occasions a real heterogeneity in the world, but not a Cartesian scission, then it enters into the world *hierarchically.* It will be convenient to mark off the following (more or less arbitrary) grades in the spiritual hierarchy: animation, life, consciousness, self-consciousness.

> The concept of "inanimate" Nature is one of the more unfortunate notions which have come down to us from Cartesian philosophy. . . . It is apparent that the difference between "non-living" Nature and the living organism is in no sense a difference between something animate and inanimate. (*The Idea of the Soul in Western Philosophy and Science,* pp. 296-7.)

Ideas of this sort form the evidence referred to by William Q. Judge when he wrote, some fifty years ago, that "there can be perceived underneath in all countries the beginning of the transition from the animal possessed of the germ of real mind to the man of mind complete."

The foundations of the wiser "liberalism" of tomorrow are now being laid in terms of a new conception of Man as essentially a *mind*-being—"new," however, only in relation to present-day materialism. Robert M. Hutchins gives voice to the philosophy of moral humanism:

> Human rights rest on human dignity. The dignity of man is an ideal worth fighting for and worth dying for. It is so not, as William James would have said, because it satisfies our habits or emotions, but because it is true, and we can know it is true. Human dignity rests on evident propositions about the kind of animal man is. He is, though an animal, a rational and spiritual being. His minimum animal needs must be met if he is to live at all, but he cannot live a human life unless he has the chance to fulfill the immense want of his rational and spiritual nature. This is what Plato meant when he said, "We differ from most people in not regarding mere safety and existence as the most precious thing men can possess, but rather the gaining of all possible goodness and the keeping of it throughout life."
>
> Men are essentially interdependent. It is clear enough that to sustain life they must live in society. It is just as clear that they must live in society to achieve the aspirations of their rational and spiritual nature. Man is not inherently selfish, actuated alone by the principle of self-preservation and the desire for material security. . . . All men, whether they admit it or not, whether they use it or not, are endowed with the natural light of reason. And all men, whether they use it or not, are burdened with conscience. (*Christian Century,* April 29, 1942.)

This recognition of the primacy of rational and spiritual man may be taken as evidence of the part that *intuition* will play in the social philosophy of the future. The civilization of America is destined to accomplish the transition between the fifth and sixth sub-races of the great Aryan Fifth, and the higher aspect of psychic development must include an awakening of Buddhic perception, corresponding to the *sixth* sub-cycle of race evolution. "We are," H. P. B. wrote,

"approaching the time when the pendulum of evolution will direct its swing decidedly upwards." (*S. D.* I, 225.) As the Akasic Element enters our atmosphere, there should result in individual men a more conscious union between the fifth and sixth principles of the human constitution, while those whose spiritual nature remains inactive on this plane will have failed for the remainder of the cycle.

The *ethical* significance of the increased presence of the Akasa is suggested by Mr. Judge in his Preface to the *Yoga Aphorisms* of Patanjali. Writing of the "use and function" of the Astral Light or Akasa, he says: "The Universal distribution of this as a fact in nature is metaphysically expressed in the terms 'Universal Brotherhood' and 'Spiritual Identity.' " Thus the natural result of psychic evolution in this cycle should be a more profound conviction of universal brotherhood.

The employment of reason, too, by the most progressed of the race, should even now be showing a degree of emancipation from materialistic bias. This was predicted by H. P. B. As she said in *The Secret Doctrine,* the present is "the *manasa* period of our cycle of races." (II, 300.) "We have," she elsewhere writes, "already passed the turning or *axial* point of our sub-race cycle":

> Eventually, as the current phenomena and the increase of sensitive organisms in our age go to prove, this Humanity will be moving swiftly on the path of pure spirituality, and will reach the apex (of *our* Race) at the end of the 7th subrace . . . the latter half of our Round,—as shown to correspond with the 1st half of the 3rd,—must have already begun to be once more overshadowed by renascent "primordial" spirituality, which, at the end of the 4th Round, will have nearly eclipsed our actual mentality—in the sense of cold *human* Reason. . . . . civilized humanity will soon begin to show itself, if even less "rational" *on the worldly plane,* at any rate more *Deva*-like than "ape-like"—as we now actually are, and that in the most distressing degree. (THEOSOPHY VII, 233.)

Of the scientists of her generation, H. P. B. said that it was useless to hope for an appreciation of occult teachings from them, it being necessary to wait "until the next cycle changes and transforms entirely their *inner* nature by 'improving the texture' of their spiritual minds." The meaning of this must be that, just as with the cycles of growth in individual man, there is to take place a period of spiritual awakening in the race as a whole. The *rationale* of such a change is provided in another passage from "Psychic and Noëtic Action":

> The "Higher Ego" cannot act directly on the body, as its consciousness belongs to quite another plane and planes of ideation: the "lower" *Self* does: and its action and behavior *depend on its free*

will and choice as to whether it will gravitate more towards its parent ("the Father in Heaven") or the "animal" which it informs, the man of flesh. . . . For, as Occultism teaches, if the Higher Mind-Entity—the permanent and the immortal—is of the divine homogeneous essence of "Alaya-Akasa," or Mahat,—its reflection, the Personal Mind, is, as a temporary "Principle," of the Substance of the Astral Light. As a pure ray of the "Son of the Universal Mind," it could perform no functions in the body, and would remain powerless over the turbulent organs of Matter. Thus, while its inner constitution is Manasic, its "body," or functioning essence, is heterogeneous, and leavened with the Astral Light, the lowest element of Ether. It is a part of the mission of the Manasic Ray, to get gradually rid of the blind, deceptive element which, though it makes of it an active spiritual entity on this plane, still brings it into so close contact with matter as to entirely becloud its divine nature and stultify its intuitions. (THEOSOPHY XXVIII, 256, 260.)

The "trueness" or "correctness" of our thoughts, H. P. B. explains, "is due to the 'principle' they originate from, and the preponderance in the Lower *Manas* of the *noëtic* or of the phrenic ('Kamic,' terrestrial) element." Now with the increase of the fifth Element (which will "become visible in the air towards the end of our Fourth Round"), either its higher aspect, the Manasic, will predominate, thus "improving the texture" of our minds, or the lower, Psycho-astral, will rule—and ruin. There can be no avoiding of this momentous choice—the natural result of cyclic evolution. That is why H. P. B. wrote to the American Theosophists:

Watch therefore carefully this development, *inevitable* in your race and evolution period so that it may finally work for good and not for evil: and receive, in advance, the sincere and potent blessings of Those whose good-will will never fail you, if you do not fail yourselves.

TOLSTOY'S UNDERSTANDING

"The reason that he could present with so much conviction the exact psychology of a mother, a child, as well as of a soldier, a peasant, a maiden, was that it was impossible for him to be with any one for even a few minutes without transferring himself into the innermost being of that person. You must understand that no person was outside his interest, or any subject. When he spoke to you he looked at you, and he seemed to look to your heart. People who had hardly met him felt that they had known him all their lives, and that he had known them all their lives. It cannot be easily explained."

—ALEXANDRA TOLSTOY.

AMONG YOUTH-COMPANIONS

WITH a healthy and hungry weariness, Lawrence seated himself on a railroad tie and began to examine his box lunch. The noon hour, he reflected, was the best opportunity for making a summer job at hard labor worth while from a Theosophical point of view. When the important business of physical replenishment was completed, the peculiarly assorted group of laborers in his section-gang would begin to reveal how they used their leisure moments. It was good to know this interesting cross-section of characters—not the kind that you run across at fraternity dinners, but the simple stuff out of which the so-called "man in the street" is made.

Pete (Lawrence didn't know his last name, but that didn't seem important), sandwich in hand, was arranging a soiled leaflet. In defiance of Emily Post, he obviously intended to read while he was eating. Lawrence's curiosity was piqued. "What have you there?" he asked.

"It's a thing my church gave me to read," Pete answered. "Do you believe in Christ?"

Lawrence smiled. "Yes, I think I do," he said.

"Well, this is 'Prophecies out of the Bible'—about how it's going to be when Jesus comes back. I figure it won't be long now," continued Pete, with gravity. "Do you think he'll come back?"

"Yes, I believe that, too," said Lawrence, "but I guess I believe that everybody comes back, so long as there's something for them to do here."

This seemed to puzzle Pete. Lawrence, wishing to follow out another line of thought, asked, "What do you figure is going to happen when Christ *does* come back?"

"The Bible says that then some will rise up to heaven and everybody else will be destroyed."

"I have never been able to understand about heaven," said Lawrence slowly. "I'm not even sure I'd like to go there and leave so many people behind."

"I think there are a lot of things you can't understand until you are *saved,*" said Pete, significantly. "But if you're going to be saved, you have to believe, and you don't seem to be sure in your own mind.

You said you think everybody comes back again. I heard someone say that before, but there's nothing about it in the Bible. It says there that the only way anyone can have another life is through Christ."

"But Pete," said Lawrence, "how about all the people who lived before Christ came to the world? Shouldn't they come back to earth again after Christ's coming, to have a chance to follow Him if they want to?"

There was a silence. Pete's attitude of complete assurance relaxed into one of honest and questioning reflection. "I have never thought about that before," he said slowly. "I'll have to ask my father what he knows about it. Maybe they should have some kind of a chance, but I don't think they could come back here, because everybody has to go either to heaven or to hell when he dies. Except Christ," he added musingly.

"A lot of fine people who help teach men to be good believe in Reincarnation," said Lawrence—"that is the idea I've been talking about—that men are born over and over again on earth until they learn a lot more than they know now."

Pete appeared to be a little perturbed. "I don't think it's a good idea to talk about things that aren't in the Word of God," he said, with a forceful stare.

"Something about 'coming back' *is* in the Bible," said Lawrence. "Don't you remember Jesus saying that John the Baptist was Elias, 'who was for to come'?"

"That's only one person," answered Pete. "If God wanted us to believe that everybody will come back to earth, wouldn't He have said so just like that?"

"Well, he wants us to try to be as much like Christ as we can, doesn't He? And you think yourself that Christ is coming back."

"*We* can't do everything He can do," said Pete with finality. "He has superhuman powers. You shouldn't believe in that idea. Old Satan puts a lot of notions in people's heads just so they won't listen to God. This paper tells about that."

Pete began to read in sing-song tones from the "Prophecies," giving Lawrence time for further reflection. When Pete had finished, he was ready with another question. "Pete, what do you think is the most Christ-like way a person can spend his time?"

Pete thought a moment. "Save souls," he said. "I have been saved, and if I could save you, that would be good."

"Which would you rather do, save souls or go to heaven?" asked Lawrence.

"I want to do both," answered Pete. "But if you save souls you have a better chance of going to heaven, the way I figure."

"What do you think you will do when you get to heaven?"

"Well, then I will be purified of my sins and everybody will be happy, because everybody there will be close to God."

"I guess everybody wants to be happy," said Lawrence, "so I can see why you might want that. But wouldn't it ever make you unhappy to think about all the other people who weren't saved? Maybe not at first, but after a while?"

"If they deserved to be saved God would save them," answered Pete.

"Well, supposing God wanted you to come back on earth instead of staying in heaven—would it make you unhappy if you had to leave?"

"Not if God wanted me to."

"Then, if you had to make the choice yourself, and God would let us—suppose you spent about three or four hundred years in heaven, and after that could either stay there, or come back and save more souls, which would you do?"

Pete scratched his head. "It seems like staying there would be kind of selfish. I think I'd want to come back."

"Well," finished Lawrence, "that's all that reincarnation means—the chance to come back and do more good after you've had a rest. Isn't that an idea that God would like, more than the devil would?"

"Is that what this Reincarnation is?" exclaimed Pete, dawn of understanding visible on his face. "Doggone! Is *that* what you believe?"

"It's the only thing I can believe and be honest with myself," said Lawrence. "You know, I've often wondered what you would think about it when I saw you reading—because we think pretty much alike about the right way to act. I've noticed that for several days. You never get mad at anyone. You don't tell off-color stories, and you don't even like to listen to them. I thought maybe we could understand each other more, and I think we have."

Something was bothering Pete. "If that is what you believe," he said slowly—"that we should save souls all the time and have a chance to do it even after we die—*why aren't you saving souls now?*"

Lawrence mentally clapped a hand to his forehead, but answered with a patience born of Theosophical understanding plus a natural liking for his earnest companion. "I do try to," he said, "and I am going to try more. It's just that everybody should try to do things the best way *he* can, and my way may be a little different from yours.

For instance, I think the best way to begin is to help start people thinking about what they are here for, and where they really want to go. You know, Pete," Lawrence went on, as they settled back for the last few minutes of rest, "not very many people think with their own minds, and I believe that's the only way a man can really be saved—by doing his own part. Seems to me most of the people in the churches just believe without thinking. Maybe that's why I could never feel right about belonging to a church."

Pete looked up in amazement. "You *sound* religious," he said. "Don't you go to any church at all?"

"No, answered Lawrence, "and I don't really know if I could call myself a Christian."

"You said you believed in Christ."

"That's true, I do, but I believe in Buddha and in an old Greek philosopher called Plato, too. Not many Christians think as I do, that all the really great teachers taught the same thing. Do you know anything about Buddha?"

"He was a heathen, wasn't he?"

"I don't think Christ would have thought so," said Lawrence slowly. "Buddha taught the same way of living that Jesus did, and practiced it, too."

"There are a lot of good men in my church," said Pete, "but they have never said anything about Buddha."

"Maybe they've never studied about him. Don't misunderstand me, Pete. I don't mean I think it's wrong for you or anyone else to believe that Christ is *his* teacher, but since just as many people in the world believe that Buddha is their teacher, it seems as if we should study *both* the Buddhist teachings and the Christian Bible and then decide for ourselves. When I tried that, I found that I didn't have to make a decision between the two, because down underneath they both say the same thing. One bible might help some people more, and another bible help others. But then, I think that Buddha was really Christ, too, in a different form."

"I see what you mean," said Pete. "I would like to know something about what Buddha taught. Have you got a book about him?"

"I have," answered Lawrence as they moved over to the job, "and I'll bring it tomorrow. He taught about this idea of reincarnation and about reaping what you sow here on earth. I'd be interested to know what you think of it because I believe Jesus meant to teach the same thing, and that those who came after him in the various churches covered over things that they didn't like or didn't understand."

THE THEORY OF CYCLES

[Fifty years ago, writing an introduction to the discussion of Cycles in *The Ocean of Theosophy,* William Q. Judge observed that western thinkers paid but scant attention to the periodicities of nature, regarding them simply as measures of time, without any significant relation to recurring events in human affairs. The key, of course, to the cyclic aspect of history, the rise and decline of nations and races, and smaller but no less important cycles within the limits of our historical epoch, is the law of Reincarnation. While modern scientific students of cycles have as yet no inkling of the moral and spiritual causes behind these alternations, measurable progress has been achieved in recognition of the bearing of natural events on history, more or less in development of studies noted by H. P. Blavatsky in the last century. The present article, which first appeared in the *Theosophist* for July, 1880, shows the importance she placed upon such research, and reference to a recent Lookout discussion will show how extensive has been investigation of this sort since (see THEOSOPHY XXIX, 373-8). As the evidence piles up, more and more consideration will be given to the psycho-physiological correlations of natural cycles, with the result that the minds of men will gradually open to the moral and psychological teachings of Theosophy. In such ways the prejudice against the spiritual doctrine of Reincarnation is slowly worn away.—Editors, THEOSOPHY.]

IT is now some time since this theory, which was first propounded in the oldest religion of the world, Vedaism, then taught by various Greek philosophers, and afterwards defended by the Theosophists of the Middle Ages, but which came to be flatly denied by the *wise men* of the West, like everything else, in this world of negation, has been gradually coming into prominence again. This once, contrary to the rule, it is the men of science themselves who take it up. Statistics of events of the most varied nature are fast being collected and collated with the seriousness demanded by important scientific questions. Statistics of wars and of the periods (or cycles) of the appearance of great men—at least those as have been recognized as such by their contemporaries and irrespective of later opinions; statistics of the periods of development and progress at large commercial centres; of the rise and fall of arts and sciences; of cataclysms, such as earthquakes, epidemics; periods of extraordinary cold and heat; cycles of revolutions, and of the rise and fall of empires, etc.; all these are subjected in turn to the analysis of the minutest mathematical calculations. Finally, even the occult signifi-

cance of numbers in names of persons and names of cities, in events, and like matters, receives unwonted attention. If, on the one hand, a great portion of the educated public is running into atheism and scepticism, on the other hand, we find an evident current of mysticism forcing its way into science. It is the sign of an irrepressible need in humanity to assure itself that there is a Power Paramount over matter; an occult and mysterious law which governs the world, and which we should rather study and closely watch, trying to adapt ourselves to it, than blindly deny, and break our heads against the rock of destiny. More than one thoughtful mind, while studying the fortunes and reverses of nations and great empires, has been deeply struck by one identical feature in their history, namely, the inevitable recurrence of similar historical events reaching in turn every one of them, and after the same lapse of time. This analogy is found between the events to be substantially the same on the whole, though there may be more or less difference as to the outward form of details. Thus, the belief of the ancients in their astrologers, soothsayers and prophets might have been warranted by the verification of many of their most important predictions, without these prognostications of future events implying of necessity anything very miraculous in themselves. The soothsayers and augurs having occupied in days of the old civilizations the very same position now occupied by our historians, astronomers and meteorologists, there was nothing more wonderful in the fact of the former predicting the downfall of an empire or the loss of a battle, than in the latter predicting the return of a comet, a change of temperature, or, perhaps, the final conquest of Afghanistan. The necessity for both these classes being acute, observers apart, there was the study of certain sciences to be pursued *then* as well as they are *now*. The science of today will have become an "ancient" science a thousand years hence. Free and open, scientific study now is to all, whereas it was then confined but to the few. Yet, whether ancient or modern, both may be called exact sciences; for, if the astronomer of today draws his observations from mathematical calculations, the astrologer of old also based his prognostication upon no less acute and mathematically correct observations of the ever-recurring cycles. And, because the secret of this science is now being lost, does that give any warrant to say that it never existed, or that, to believe in it, one must be ready to swallow "magic," "miracles" and the like stuff? "If, in view of the eminence to which modern science has reached, the claim to prophesy future events must be regarded as either a child's play or a deliberate deception," says a writer in the *Novoyé Vremya,* the best daily paper of literature

and politics of St. Petersburg, "then we can point at science which, in its turn, has now taken up and placed on record the question, in its relation to past events, whether there is or is not in the constant repetition of events a certain periodicity; in other words, whether these events recur after a fixed and determined period of years with every nation; and if a periodicity there be, whether this periodicity is due to blind chance or depends on the same natural laws, on which are more or less dependent many of the phenomena of human life." Undoubtedly the latter. And the writer has the best mathematical proof of it in the timely appearance of such works as that of Dr. E. Zasse, under review, and of a few others. Several learned works, treating upon this mystical subject, have appeared of late, and of some of these works and calculations we will now treat; the more readily as they are in most cases from the pens of men of eminent learning. Having already in the June number of the THEOSOPHIST noticed an article by Dr. Blohvitz *On the significance of the number Seven,* with every nation and people—a learned paper which appeared lately in the German journal *Die Gegenwart*—we will now summarize the opinions of the press in general, on a more suggestive work by a well-known German scientist, E. Zasse, with certain reflections of our own. It has just appeared in the *Prussian Journal of Statistics,* and powerfully corroborates the ancient theory of Cycles. These periods, which bring around ever-recurring events, begin from the infinitesimally small—say of ten years—rotation and reach to cycles which require 250, 500, 700 and 1000 years, to effect their revolutions around themselves, and within one another. All are contained within the *Máhá-Yug,* the "Great Age" or Cycle of the Manu calculation, which itself revolves between two eternities—the "Pralayas" or *Nights of Brahma.* As, in the objective world of matter, or the system of effects, the minor constellations and planets gravitate each and all around the sun, so in the world of the subjective, or the system of causes, these innumerable cycles all gravitate between that which the finite intellect of the ordinary mortal regards as eternity, and the still finite, but more profound, intuition of the sage and philosopher views as but an eternity within THE ETERNITY. "As above, so it is below," runs the old Hermetic maxim. As an experiment in this direction, Dr. Zasse selected the statistical investigations of all the wars, the occurrence of which has been recorded in history, as a subject which lends itself more easily to scientific verification than any other. To illustrate his subject in the simplest and most easily comprehensible way, Dr. Zasse represents the periods of war and the periods of peace in the shape of small

and large wave-lines running over the area of the old world. The idea is not a new one, for, the image was used for similar illustrations by more than one ancient and mediæval mystic, whether in words or picture—by Henry Kunrath, for example. But it serves well its purpose and gives us the facts we now want. Before he treats, however, of the cycles of wars, the author brings in the record of the rise and fall of the world's great empires, and shows the degree of activity they have played in the Universal History. He points out the fact that if we divide the map of the Old World into five parts—into Eastern, Central, and Western Asia, Eastern and Western Europe, and Egypt—then we will easily perceive that every 250 years, an enormous wave passes over these areas, bringing into each in its turn the events it has brought to the one next preceding. This wave we may call "the historical wave" of the 250 years' cycle. The reader will please follow this mystical number of years.

The first of these waves began in China, 2,000 years B. C.—the "golden age" of this Empire, the age of philosophy, of discoveries and reforms. "In 1750 B. C., the Mongolians of Central Asia establish a powerful empire. In 1500, Egypt rises from its temporary degradation and carries its sway over many parts of Europe and Asia; and about 1250, the historical wave reaches and crosses over to Eastern Europe, filling it with the spirit of the Argonautic expedition, and dies out in 1000 B. C. at the siege of Troy."

A second historical wave appears about that time in Central Asia. "The Scythians leave her steppes, and inundate towards the year 750 B. C. the adjoining countries, directing themselves towards the South and West; about the year 500 in Western Asia begins an epoch of splendour for ancient Persia; and the wave moves on to the east of Europe, where, about 250 B. C., Greece reaches her highest state of culture and civilization—and further on to the West, where, at the birth of Christ, the Roman Empire finds itself at its apogee of power and greatness."

Again, at this period we find the rising of a third historical wave at the far East. After prolonged revolutions, about this time, China forms once more a powerful empire, and its arts, sciences and commerce flourish again. Then 250 years later, we find the Huns appearing from the depths of Central Asia; in the year 500 A. D. a new and powerful Persian kingdom is formed; in 750—in Eastern Europe—the Byzantine empire; and, in the year 1,000—on its western side—springs up the second Roman Power, the Empire of the Papacy, which soon reaches extraordinary development of wealth and brilliancy.

At the same time, the *fourth* wave approaches from the Orient. China is again flourishing; in 1250, the Mongolian wave from Central Asia has overflowed and covered an enormous area of land, including with it Russia. About 1500, in Western Asia, the Ottoman Empire rises in all its might and conquers the Balkan peninsula; but at the same time in Eastern Europe, Russia throws off the Tartar yoke, and about 1750, during the reign of Empress Catherine, rises to an unexpected grandeur and covers itself with glory. The wave ceaselessly moves further on to the West, and, beginning with the middle of the past century, Europe is living over an epoch of revolutions and reforms, and, according to the author, "if it is permissible to prophetize, then, about the year 2,000 Western Europe will have lived one of those periods of culture and progress so rare in history." The Russian press, taking the cue, believes that "towards those days the Eastern Question will be finally settled, the national dissensions of the European peoples will come to an end, and the dawn of the new millennium will witness the abolishment of armies and an alliance between all the European empires." The signs of regeneration are also fast multiplying in Japan and China, as if pointing to the approach of a new historical wave at the extreme East.

If, from the cycle of two-and-a-half century duration, we descend to those which leave their impress every century, and, grouping together the events of ancient history, will mark the development and rise of empires, then we will assure ourselves that, beginning from the year 700 B. C., the centennial wave pushes forward, bringing into prominence the following nations—each in its turn—the Assyrians, the Medes, the Babylonians, the Persians, the Greeks, the Macedonians, the Carthaginians, the Romans and the Germanians.

The striking periodicity of the wars in Europe is also noticed by Dr. E. Zasse. Beginning with 1700 A. D., every ten years have been signalized by either a war or a revolution. The periods of the strengthening and weakening of the warlike excitement of the European nations represent a wave strikingly regular in its periodicity, flowing incessantly, as if propelled onward by some invisible fixed law. This same mysterious law seems at the same time to make these events coincide with astronomical wave or cycle, which, at every new revolution, is accompanied by the very marked appearance of spots in the sun. The periods, when the European powers have shown the most destructive energy, are marked by a cycle of 50 years' duration. It would be too long and tedious to enumerate them from the beginning of History. We may, therefore, limit our study to the cycle beginning with the year 1712, when *all* the Euro-

pean nations were fighting at the same time—the Northern, and the Turkish wars, and the war for the throne of Spain. About 1761, the "Seven Years' War"; in 1810 the wars of Napoleon I. Towards 1861, the wave has a little deflected from its regular course, but, as if to compensate for it, or, propelled, perhaps, with unusual forces, the years directly preceding, as well as those which followed it, left in history the records of the most fierce and bloody war—the Crimean war—in the former period, and the American Rebellion in the latter one. The periodicity in wars between Russia and Turkey appears peculiarly striking and represents a very characteristic wave. At first the intervals between the cycles, returning upon themselves, are of thirty years' duration—1710, 1740, 1770; then these intervals diminish and we have a cycle of twenty years—1790, 1810, 1829-30; then the intervals widen again—1853 and 1878. But, if we take note of the whole duration of the in-flowing tide of the warlike cycle, then we will have at the centre of it—from 1768 to 1812—three wars of seven years' duration each, and, at both ends, wars of two years.

Finally, the author comes to the conclusion that, in view of facts, it becomes thoroughly impossible to deny the presence of a regular periodicity in the excitement of both mental and physical forces in the nations of the world. He proves that in the history of all the peoples and empires of the Old World, the cycles marking the millenniums, the centennials, as well as the minor ones of 50 and 10 years' duration, are the most important, inasmuch as neither of them has ever yet failed to bring in its rear some more or less marked event in the history of the nation swept over by these historical waves.

The history of India is one which, of all histories, is the most vague and least satisfactory. Yet, were its consecutive great events noted down, and its annals well searched, the law of cycles would be found to have asserted itself here as plainly as in every other country in respect of its wars, famines, political exigencies and other matters.

In France, a meteorologist of Paris went to the trouble of compiling the statistics of the coldest seasons, and discovered, at the same time, that those years, which had the figure 9 in them, had been marked by the severest winters. His figures run thus: In 859 A. D., the northern part of the Adriatic sea was frozen and was covered for three months with ice. In 1179, in the most moderate zones, the earth was covered with several feet of snow. In 1209, in France, the depth of snow and the bitter cold caused such a scarcity of fodder that most of the cattle perished in that country. In 1249, the Baltic

Sea, between Russia, Norway and Sweden remained frozen for many months and communication was held by sleighs. In 1339, there was such a terrific winter in England, that vast numbers of people died of starvation and exposure. In 1409, the river Danube was frozen from its sources to its mouth in the Black Sea. In 1469 all the vineyards and orchards perished in consequence of the frost. In 1609, in France, Switzerland and Upper Italy, people had to thaw their bread and provisions before they could use them. In 1639, the harbour of Marseilles was covered with ice to a great distance. In 1659 all the rivers in Italy were frozen. In 1699 the winter in France and Italy proved the severest and longest of all. The prices for articles of food were so much raised that half of the population died of starvation. In 1709 the winter was no less terrible. The ground was frozen in France, Italy and Switzerland, to the depth of several feet, and the sea, south as well as north, was covered with one compact and thick crust of ice, many feet deep, and for a considerable space of miles, in the usually open sea. Masses of wild beasts, driven out by the cold from their dens in the forests, sought refuge in villages and even cities; and the birds fell dead to the ground by hundreds. In 1729, 1749 and 1769 (cycles of 20 years' duration) all the rivers and streams were ice-bound all over France for many weeks, and all the fruit trees perished. In 1789, France was again visited by a very severe winter. In Paris, the thermometer stood at 19 degrees of frost. But the severest of all winters proved that of 1829. For fifty-four consecutive days, all the roads in France were covered with snow several feet deep, and all the rivers were frozen. Famine and misery reached their climax in the country in that year. In 1839, there was again in France a most terrific and trying cold season. And now the winter of 1879 has asserted its statistical rights and proved true to the fatal influence of the figure 9. The meteorologists of other countries are invited to follow suit and make their investigations likewise, for the subject is certainly one of the most fascinating as well as instructive kind.

Enough has been shown, however, to prove that neither the ideas of Pythagoras on the mysterious influence of numbers, nor the theories of ancient world-religions and philosophies are as shallow and meaningless as some too forward free-thinkers would have had the world to believe.

HISTORY—REVIEW AND PREVIEW

IN accord with "the world's eternal ways" of light and darkness, every Christ has his Judas, or, we might say, every Plato has his Aristotle. The public figure, be he great, famous, well-loved, or all three, has his priests, those who after his passing, or perhaps while he is yet on the scene, set to work to explain, re-interpret, or otherwise edit his words and deeds, nay, even his thoughts. Never ending are the positive statements as to what this or that individual would do, say, advise, recommend, suggest, require, want, hope, or fear—if he were alive today, each interpretation prompted by and sustaining the particular bias of the interpreter. It matter little whether the fame of the historical figure in question was political, scientific, religious, philosophical, literary, or artistic; nor is his "authority" confined necessarily to the field he knew and worked in. And if each dawn brings "new light" on what so-and-so really meant, the darkening of every sun-down beclouds our discrimination just a little more, returns us to lighting that is ever more *indirect,* in which it becomes increasingly difficult to evaluate fairly and truly, without deviations of favor or disfavor.

With historical facts thus subject to change without notice, is it strange that we do not learn the lessons of history, except through constant repetition? Properly studied, that is, considered in view of Karma and Reincarnation, history is not only a review of the past, but a fresh view of the present, and a preview of the future. It must be evident that no condition, circumstance, situation, event, occurrence, or incident, whether of major or minor proportions, is unprecedented. The forces involved in human affairs do not change, although their several manifestations may be distinguished. The personalities themselves cycle back with relatively slight alterations in character and tendencies. And it is but the part of wisdom to recognize that eternal life belongs especially and absolutely to the third factor in any action, the principles at stake.

The principles may be named ethical concepts or religious scruples, self-evident law, or the Word of God, scientific fundamentals or traditional standards of morality. The fact remains that they are called into play by the motion of every smallest ripple in the ocean of life. Consciously or unconsciously man fights for his principles every hour of every day, every day of every year. No action is complete, or possible, for the matter of that, except it has the Actor, his Will and his Desire, and what is this last but the *position assumed* as defined by his basic convictions?

No one needs to be introduced to principles as generalities, but each must discover for himself the principles in particulars. He must habituate his mind to searching them out in their temporary aspects, must train his judgment to recognize them under all *active* disguises. With this power developed, he is prepared to read history lessons.

The fate of Abraham Lincoln is a case in point. Lincoln was martyred physically by the assassin's bullet, but he had suffered mental and spiritual martyrdom for many years previous, and, beginning two days after his death, his memory has been steadily violated by his "priests." Lloyd Lewis, in *Myths After Lincoln,* describes that "Black Easter" Sunday, as the people called it, when Christian "ministers of grace" ungraciously suggested, in more or less plain language, that with the war over, it was perhaps God's will that a strong-minded (meaning hard-headed and hard-hearted) leader should take on the work of reconstruction, reparation and revenge. If the doctors of divinity emphasized the last immoderately, this only indicates that their Lord was not "the gentle Jesus, meek and mild," but the glorified general of the Old Testament, Jehovah Himself.

Incredible as it seems today, one Boston congregation received as gospel the following eulogy on the dead President and his government:

> Because of a driveling, morbid, perverted sense of justice, the enemy of the government has been permitted to go at large, under the shadow of the Capitol, all through the war. God only knows how much we have suffered for the lack of justice. And now to restore these leaders seems like moral insanity. Better than this, give us back the stern, inflexible indignation of the old Puritan, and the *lex talionis* of the Hebrew lawgiver. Our consciences are debauched, our instincts confounded, our laws set aside, by this endorsement of a blind, passionate philanthropy.

Who was there then to see the wisdom of Lincoln's mildness and patience, to appreciate the vision of his gentleness toward friend and enemy alike, to support his practical humanity, his brotherhood *in actu?* Who at that time, or since, has tended the seeds of lasting peace he worked so desperately to spread broadcast? Who could identify the principle involved?

It is possibly the consciousness of our own hypocrisy, of our continuous attempts at self-deception, that leads us to imagine that sincerity, modesty, and humility, for instance, are inconsistent with deep thinking, that the simple-hearted are the simple-minded. Who has ever believed the word of the Teacher that virtue is its own protection, its own herald, as its own reward?

If Christianity, or rather, Churchianity, has become a psychic disease of the race, it is for the reason that the Christian religion, as interpreted by priestcraft, lacks a positive faith in good works, lacks the conviction that right action is in fact power. This deficiency leads the Church to condone compromise as inevitable in physical existence, and, as the physical plane is the plane of action, and all men are willy-nilly, men of action, this position of the Church is tantamount to the establishment of half-way ethics. How much more truthful, let alone efficient, is the position of an Oriental teacher: "Clean examples have a curious way of multiplying themselves."

In confounding expedient action with wise action, Americans are apt to be following the Benjamin Franklin tradition. Franklin's philosophy consisted in substituting ends for means, and means for ends. Good or "moral" qualities were useful, not in and of themselves and *to* fellow-men, but as means, subservient to the ends of the individual. Characteristic of the sayings of "Poor Richard" are the following:

> Tricks and treachery are the practice of fools that have not enough wit to be honest.
>
> If rascals knew the advantages of virtue they would become honest men out of rascality.
>
> Do good to thy friend to keep him, to thy enemy to gain him.

Franklin is the New World's unsophisticated equivalent of the Old World's Machiavelli, the difference being that Machiavelli addressed himself to Italian princes, Franklin to the budding bourgeoisie of America. Both were creating, although perhaps unwittingly, lambs for sacerdotal slaughter, for anyone who makes personal gain the goal of morality is fostering, not philosophers, but priests, is inspiring new generations of professional deceivers. The vicious circle thus started brings on moral and therefore mental darkness. The individual relies on his leader who relieves him of the weight of his responsibilities together with the weight of his purse; who administers to his conscience the anaesthesia of superficially plausible "logic"; and who finally convinces him that good intentions will pave *him* a road to heaven. This seamy cloth is the very fabric of our civilization. The half-way ethics encouraged in the unit multiply by the same law that makes "clean examples" grow in number, and in no long time compromise is an international policy, sanctified by usage.

Once compromise with the present is allowed, compromise with the past is acceptable, if not honorable. This implies the editing of

history described above, while the falsified "texts," containing as they do, truths, half-truths, and untruths, carry with them the manifold dangers of verisimilitude, and are more than useless as education for growth or progress. To work intelligently for a brighter morrow requires that the individual see clearly the choices of yesterday that are the "conditions" of today. This is to be done by study of not motions, but motives: *The pure-minded and the brave can deal with the future and the present far better than any clairvoyant.*

AT HOME IN HISTORY

Of the universal mind each individual man is one more incarnation. All its properties consist in him. Every step in his private experience flashes a light on what great bodies of men have done, the crises of his life refer to national crises. . . . Each new law and political movement has meaning for you. Stand before each of its tablets and say, "Here is one of my coverings. Under this fantastic, or odious, or graceful mask, did my Proteus nature hide itself." . . .

It is remarkable that involuntarily we always read as superior beings. Universal history, the poets, the romancers, do not in their stateliest pictures, — in the sacerdotal, the imperial palaces, in the triumphs of will, or of genius, anywhere lose our ear, anywhere make us feel that we intrude, that this is for our betters, but rather is it true that in their grandest strokes, there we feel most at home. . . .

The world exists for the education of each man. There is no age or state of society or mode of action in history, to which there is not somewhat corresponding in his life. Every thing tends in a most wonderful manner to abbreviate itself and yield its whole virtue to him. He should see that he can live all history in his own person. He must sit at home with might and main, and not suffer himself to be bullied by kings or empires, but know that he is greater than all the geography and all the government of the world; he must transfer the point of view from which history is commonly read, from Rome and Athens and London to himself, and not deny his conviction that he is the Court, and if England or Egypt have anything to say to him, he will try the case; if not, let them forever be silent. He must attain and maintain that lofty sight where facts yield their secret sense, and poetry and annals are alike. The instinct of the mind, the purpose of nature betrays itself in the use we make of the signal narrations of history. Time dissipates to shining ether the solid angularity of facts.

—EMERSON.

ON THE LOOKOUT

'Requirement of Victory"

A significant "sign of the cycle" is the general recognition by the 'morale doctors" of the nations engaged in war that *psychological* preparation is as important as the other vital elements in the war program. Shrewd commanders of the past, from Caesar to Napoleon, have known that an army "fights on its stomach," and they impressed their subordinates with the fact that while the commissary department can win no victories, it can be the cause of inglorious defeat. But today, such elementary truths are taken for granted, the emphasis now being on emotional preparation. Commentators like Dorothy Thompson and George Fielding Eliot inform us without surcease that if the United Nations are to win the war, our combat troops must acquire the "offensive" spirit. Picture magazines favor their readers with photographs of snarling Japs and Germans, poised for the kill, and we learn from grave captions that such is the emotional pitch required for victory.

Needs of "Morale"

This thesis obtains learned rationalization from specialists who boast long experience in dealing with the human psyche. Drs. Edward A. Strecker and Kenneth E. Appel of the University of Pennsylvania Medical School, speaking before a recent meeting of the American Psychiatric Association, warned their assembled colleagues and the nation that large economic reserves and mechanized efficiency are not enough. Important as are these resources, the doctors explained that they represent mere "ability" to fight, while what we really need is the "*will* to fight." We dare not, they argue, leave "the will to fight up to chance, the eternal verities, and amateurs." (New York *Times,* May 21.)

Some of the ingredients of "the will to fight, or morale," as listed by Drs. Strecker and Appel, are "anger at the enemy; fear of the specific consequences of defeat for each individual, not just fear of defeat in general; . . . the herd instinct." It is important, too, for each soldier to be ready to sacrifice himself, and to know what he is fighting for,—"we need a slogan," the psychiatrists maintain. Such "morale" needs call for a definite program of education:

> The forces of fear, anger and aggression must be mobilized and organized into the will to fight—in addition to the development of

> physical health, military skills and industrial output. The energy of anger and fear will be required to win this war. The will to fight must be forged out of the fiery furnaces of fear and aggressiveness if we are to win. We have got to win this war with our hearts as well as our heads and hands. Ideas alone are too pallid.

STRECKER NOW AND STRECKER THEN

But how are these "fiery energies" to be generated? What will overcome the "complacency" which national leaders find so irritating? Who will teach us the spirit demanded by Miss Thompson—"a spirit as tough and as furious as the spirit of the Jap and Nazi is tough and furious"? Careful observer of human nature that he is, Dr. Strecker has the answer. "Pageantry, patriotic displays and festivals," appealing to the emotions, will serve to disseminate "truthful propaganda for the strengthening of morale." To forestall criticism of such methods—unpleasantly like the *parteitag* celebrations conducted by the enemy—Dr. Strecker "decried those who, masquerading under the name of intellectualism, 'look down their noses' at such patriotic fervor."

Unfortunately for the force of Dr. Strecker's argument, his conversion to the red-blooded "feeling" school of patriotism is too recent for us to forget certain "intellectualisms" of his own, the moral truth of which is hard to conceal. The Strecker of 1940 is a different man from the Strecker of 1942—and which of the two is the wiser may be left to readers to determine for themselves. Writing in *Mental Hygiene* for October, 1940, he said:

> The behavior expression of emotional thinking is readily to be recognized. There are likely to be loud shouting and vehemence, table pounding, derogatory personal remarks, profanity, sometimes even physical violence. Contrastingly, logical thinking is orderly thinking. It proceeds from cause to effect, and it is quietly expressed.

ABOLITION OF INTELLIGENCE

Apparently, the 1940 Strecker believed that intelligent thinking and emotional thinking were mutually exclusive. But now he believes that it is intelligent to be unintelligent. How well, in 1940, he understood the use of "pageantry":

> . . . among the motivating forces that activate "complex" or emotional thinking and behavior, there are strata of ignorance, bias, prejudice, and intolerance. . . . Propaganda, if unscrupulous, is un-

questionably the gravest menace to the survival of our democratic civilizations. . . . Unscrupulous propaganda quickly learned the value of the symbol in leading masses by the nose. There is the dramatic pause . . . the shrill note of the trumpet . . . the muffled roll of the drum . . . the hushed, expectant silence . . . the reverent presentation of the symbol by one of its high priests . . . and then . . . the environment is blood thick with emotion; intelligent thought is abolished. A few generalities will suffice and a homicidal orgy, be it a lynching or a war, is in the making.

I am afraid that propaganda, with its destructive symbols, will not save our civilization.

"Let's Face It"

It *is* difficult, even in 1942, for those unblessed by psychiatric insight to see how fundamental patterns of human nature in two short years have so changed as to make "emotional thinking" the highest patriotic good. Perhaps Dr. Strecker will explain it all after the war —when "intelligence" may possibly be again desirable.

Meanwhile, the "amateurs" to whom Dr. Strecker is reluctant to entrust the care of our morale, are actually applying his theory with an enthusiasm that he might regard as a little "extreme." Frederick Eastman, in the *Christian Century* for May 27, collects some of the choicer examples of morale-building, presenting as typical a summary of the address of Arch Oboler, made before the Institute for Education by Radio. Mr. Oboler is "one of the top-notch radio drama writers," and should be listened to with appropriate respect.

How Wars Are Won

"Our boys," said Mr. Oboler in substance,

must kill. . . . They must pull triggers and spill blood. They must use bayonets to disembowel Japs and Germans. To be able to do this they must first be taught to hate. Wars are not won by writing peace treaties or by loving your enemies. Wars are won with guns, and beyond guns with hate. We who work with radio must impregnate them and the public with hate.

Mr. Oboler declared that he had received many letters in response to his recent series of radio dramas, "Plays For Americans." These letters asked him to "make us angry; we like it. . . . We need hate to enable us to endure the coming death of our sons and fathers and husbands."

It was, of course, inevitable that soberer spirits, equally patriotic but wiser in experience, should object to the Oboler theory of morale. The youthful dramatist thereupon felt himself called upon to explain,

which he did in the *Christian Century* for June 17, with a letter remarkable for its naïveté as for its fine metaphysical distinctions. We quote:

> . . . why, then, did I make those "hate" statements at the recent educational conference? I made them because I believe in what I said. And I said "hate," not *revenge!*
>
> The moment the Axis soldier puts down his gun, we will no longer hate—we will give him, not revenge but *justice.*

"A CONSUMING FIRE"

The sceptic may be pardoned for asking, with Plato, What *is* justice? And how, Mr. Oboler, is it to be achieved? If we must hate our way to freedom, and blast a path to peace, there must be some comparable technique for rendering justice. Will not Mr. Oboler, in all his wisdom, instruct the puzzled humanitarians who are struggling with the best will in the world to make some sense out of our "peace aims"? But as to hate itself, Mr. Eastman has this to say:

> Our young dramatists would do well to consider the psychological nature of this weapon of hate by which they seek to improve our morale. Hatred is a consuming fire. *It destroys the hater as well as the hated.* A man cannot take fire into his bosom and not be burned. The dramatists may fan this flame, but they cannot control it. Some day—and sooner than they think—it will spread through our own midst and blaze out in race riots, in conflicts between capital and labor, and in the violent rebellion of our dispossessed sharecroppers.

Mr. Oboler would doubtless answer by saying that such a view is dolefully pessimistic, and not at all expressive of the ideals which animate the United Nations. Rebutting his critics, he argues:

> We hate, and we must hate, those who have destroyed what we love. We must hate these men not as fathers and sons and brothers, but as creatures as inhuman as the tanks and the Stuka bombers and the Zero fighters in which they ride . . . then, when the fight is over our love for them, our desire to help them, will be as great as our hatred, for the hatred of fascism will not destroy us, but will destroy fascism, and bring to the helpless peoples now in bondage in Germany and Italy and Japan a true brotherhood.

LOOKING BACKWARD

Maybe so. But the last time, when we fought for "Peace without Victory," what we won was victory without peace. Hatred had early in the conflict destroyed even the memory of a desire to do justice. Men who talked of ideals were laughed at by the cynics and realists

at Versailles. Sisley Huddleston, who lived through and reported the peace conference for the British press, after it was over, exclaimed in horror:

> I cannot conceive how it is possible to be always blind to the truth, the glaring truth, that since the Armistice we have never sought to make peace, but have sought only some pretext and method for prolonging the war.

Addiction To War

> Hate exudes from every journal in speaking of certain peoples—a weary hate, a conventional hate, a hate which is always whipping itself into a passion. It is, perhaps, more strictly, apathy masquerading as hate—which is worst of all. The people are *blasé:* they seek bread and circuses for themselves. They regard no bread for others as a rather boring circus for themselves. Every morning there is another war, though the news has almost lost its power to excite; every evening there is a fresh revelation of some warlike menace about which the jaded fancy may play. The key to all the folly and all the unhappiness in Europe is the fact that we cannot do without wars any more than a drug-maniac can do without cocaine or morphine.
>
> It is incredible that not yet have we even tried to cast off the war-spirit and to put on the peace-spirit. We regard everybody and everything through the distorting spectacles which were made for our wear from 1914 to 1918. We demand that those who govern us should serve up somebody's head on a charger from time to time. (*Atlantic Monthly,* November, 1920.)

While we are "remembering Pearl Harbor," let us remember these things, too. It is possible that we can learn from Mr. Huddleston, individually, if not as nations.

Fantasia In the Little Red Schoolhouse

Dr. I. L. Kandel, editor of the *Educational Yearbook* of the International Institute of Teachers College, Columbia University, presumably knows the problems of education—his *Yearbook* surveys experiments and progress on all fronts. When Dr. Kandel writes a general critique of the modern school, and calls it "The Fantasia of Current Education" (*The American Scholar,* Summer, 1941), the man in the street may be pardoned for sustaining misgivings about the conduct of our "Dear Teachers."

Dr. Kandel finds that "the educator is turning his attention from the schoolroom to the community, to society, to the world at large and, discovering that everything is wrong, is ready to tear down the walls of the school so that pupils and students, seeing the ills of the world in which they live, may learn how to correct them."

"ECONOMIC ILLITERACY"

Two years ago Columbia University sponsored a conference on "How Can Economic Illiteracy Be Reduced?" The object, apparently, was to discover how to develop in the pupils an intelligent and constructive attitude toward present social problems. Dr. Kandel quotes the following statement from the report of the seminar on "What Can Be Done in Elementary Schools?"

> It was agreed that to educate satisfactorily for economic literacy, the teacher must have a definite philosophy of life evolved from living a full life, and must have an orientation in economic theory. *Although such orientation is now generally lacking, we cannot afford to wait to re-educate teachers,* but we must proceed as that process of re-education goes on. The materials to be used in such education are to be determined in the light of the problems to be solved. They shall be decided upon by *teachers, children, specialists, and others in the situation.* It was agreed that research is needed to determine what materials are required for this type of instruction.

He comments: "The italics, which are not in the original, are intended merely to draw attention to a trend which is not new—the optimistic attempt to have illiterates taught by illiterates."

A PAVEMENT OF GOOD INTENTIONS

"The chance admission that teachers are not yet economically literate" is bad enough, says the *Yearbook* editor. "It is still worse, when, as in an article in *School and Society,* October 21, 1939, it is justified as a principle." From this journal Dr. Kandel quotes:

> A teacher does not need to have studied economics in order to give a good course in the subject. All that is needed is a teacher (1) who is alert to the problems of the day, (2) who is open minded, (3) who can stimulate pupils to bring economic problems to class for discussion, (4) who permits and encourages free and open discussion of all controversial subjects, (5) who instills into the pupils a spirit of tolerance for all views and a respect for the opinions of others, and (6) who shows in all discussion that he or she had at heart the solution of the economic ills of the day in a way which will restore prosperity and happiness to the whole people.

"CULT OF SUPERFICIALITY"

This sublimation of the Good-Intentions-Alone idea is called by Dr. Kandel, "the cult of superficiality," and, in his opinion, the harm done to American education by subscribing to such a principle is

"incalculable." Progressive educators animated by "the demand that pupils become discoverers rather than absorbers of knowledge" seem to have taken too seriously the Scriptural ideal of being led by a "little child." Despite the obvious value of experiment and honest admission of uncertainty, too much directionless wandering from fact to fact and experience to experience can only lead, as Dr. Kandel says, to

> . . . a somewhat widespread contempt for knowledge and its mastery . . . the important thing is not "the what" but "the how," not content but method, not ideas but the thinking process.
>
> . . . a certain discontent with the preparation given to meet the problems of citizenship. The school must train pupils to solve the controversial issues of the day. Education can only be made "meaningful" as it deals with the immediate problems of the environment in which the pupils live.
>
> . . . the theory that the process of thinking can only be stimulated by having a problem to solve when a fork in the road is reached or when the choice of a course of action has to be made.
>
> . . . the fear of indoctrination through handing out what is called "knowledge fixed-in-advance." . . . Learning ceases to be the acquisition and becomes the discovery of knowledge to suit the particular situation in which the pupil finds himself or the problem he had to solve. . . .

Enter the "Hitch"

But there is a missing link, because the practice falls short of the promise. Dr. Kandel suggests that current "pragmatic" theories are not practical:

> The tendencies are, of course, rooted in the principle that "education is life and not a preparation for life," a principle which is sound but for school purposes requires much closer analysis than it has received . . . no one has seriously taken the trouble to discover what aspects of life should be selected for purposes of school education. . . . The new tendencies have their appeal, further, because they promise immediate returns in understanding and action; they are the educational analogies of the get-rich-quick notion.

It may be said that modern education has the feeling and the general purpose, but not the teaching; the sentiment without the basis, the "heart doctrine" of motive, but not the direction and discipline of knowledge.

EDUCATIONAL "ATONALITY"

Dr. Kandel finds correspondence between education and the vagaries of modern art:

> The experimentalism that characterizes the current trends in education is not, however, analogous to experimentalism in science. It is more similar to that in literature and art.
>
> In its emphasis on functionalism it has some affinities with architecture. It has its parallels in the current novel which seeks to explore the hidden springs of thought and behavior, and to deal with the immediate and particular rather than with the universal and the permanent. But the closest analogies are found in music and art. An educational theory which aims at growth with nothing-fixed-in-advance is not in its organization and results unlike atonality in music. In the field of art its nearest analogies are to be found in Surrealism and in Dadaism; one could even find some similarities between "college" and the "integrated curriculum."

NON-CLASSICAL CREATION

> Like the modernist composer and modernist artist, the modernist educator starts off with a diatribe against the traditional. He refuses to believe that the modernist in art or in music has normally had a training first in the classics of his field. He would dismiss as unsound pedagogy the story that Picasso once tore up the canvas of a "creative" student in his atelier with the words "To paint like Picasso you must first learn to draw." The only criterion acceptable to the new educator is not unlike that prevalent among certain art and music critics—"Has the pupil fulfilled to his own satisfaction the task which he has undertaken?" The emphasis again is on "the how" and not "the what." . . . As in other fields there has been a transition in education from classicism to romanticism, to expressionism.
>
> And, finally, as in modernist music which always seems to require an enlarged orchestra and the use of every possible sound-making device that was ever created, the modern educator never has enough equipment or materials or he looks for them outside the school. . . . Unfortunately, while building, equipment, textbooks, modern methods and new curricula have been made the subjects of propaganda for the support of education, little, very little, has been done to "sell" teachers to the American public. Before that can be done the American public needs to become more aware of what is sold to it under the guise of progress in education.

It may be that the "emphasis is on 'the how' and not 'the what' " for no more obscure reason than that the educators do not know or do not recognize "the what." Certainly if they are relying on apparatus and "methods" for the stuff of education, their search will be

hopeless. The "equipment" needed is a consistent and coordinated system of Philosophical Verities, which alone can develop "literacy," or the ability to apply abstract ideas. Such a course would indeed be most "economical," from the point of view of evolution.

Mysteries of Vision

The *eye,* H. P. Blavatsky has written, is "the most occult organ of all, on the superficies of our body." (Theosophy III, 258.) The truth of this statement is made evident by the complexity of scientific research regarding the functions of normal vision. Even when other types of seeing, such as those involved in clairvoyance (see *Ocean,* p. 145), are left out of consideration, there remain puzzling mysteries for science to explain. Dr. S. Polynak, of the University of Chicago, has for nine years investigated the eyes and the process of vision, coming to the conclusion that while much has been written about the retina, "not very much is known about seeing." (New York *Times,* Oct. 19, 1941.) According to the *Times* account of his work:

> Dr. Polynak adopts the neuron doctrine. According to this the nervous system is made of strings of nerve cells, each of which performs its function more or less independently, like the links in a chain . . . yet like the link a neuron must cooperate with others to perform its function.
>
> In the brains of higher animals the nerve cells of neurons have been variously specialized. In a fully developed eye each variety of neuron is a specialist in its own sphere of action. . . . In the human retina, which is nothing but a portion of the brain that has been pushed out into the socket of the eye, no fewer than twelve entirely different varieties of neurons or nerve cells are woven into a highly intricate pattern. Dr. Polynak has discovered that only a few of the rods and cones of the retina, contrary to accepted ideas, respond to light.
>
> Even here there is further specialization. The rods respond to all kinds of light more or less in the same way, but the cones specifically to each color. The same principle of specialization applies to other nerve cells of the retina. Some of these cells act as color analyzers; others combine the impulses set up in the rods and cones.

"Space" Sense

How does the eye perceive distance, and recognize the solidity of objects—the third-dimension effect—despite the fact that the image falls on a plane surface? What causes this sense of space, entirely lacking in man-made optical equipment (using a single image)?

Even one eye can judge space and see solidity. Dr. Polynak found that this power resides in certain cells in the retina, especially in the very center (the fovea), the "most sensitive part of the eye." "Other nerve cells," he says, "summarize, coordinate and intensify functions."

MYSTERY UPON MYSTERY

Certain parts of the brain are able to perceive these fine differences and give us a sense of space, "dimensional organization," he names it. The *Times* writer, Waldemar Kaempffert, concludes: "In other words, we see things in space because the whole visual system is designed to work that way, and because the nerve cells can respond to light only in certain ways." This is a statement of fact, but hardly an "explanation." He then asks:

> But what activates the nerve cells? What is the actual process of interpreting an image on the retina? Dr. Polynak declines to answer in terms of electricity. Electrical currents and waves detected by special scientific instruments from the nerves of the eye are not the whole story, as he sees it. They may be merely the shadows of something, or what Professor A. S. Eddington calls "pointer readings." Just as we read a gas meter and infer from the position of the indicating hands that something must make them move as we consume more gas, so the electric currents and waves are merely indicators of something else. Dr. Polynak thinks that if electricity alone accounted for the nervous function of the eye we would still have to explain why there were so many nerve cells of different types and connections and how these act individually and variably even though interconnected.

ASTRAL BRAIN

This passage is suggestive of the astral brain spoken of by H. P. B. To reach the perceiving Ego, the image must pass through subtler sheaths of the soul, "organs" elaborated in matter which has gained "facility of action" through ages of use by higher beings. "The brain," H. P. B. wrote in *Transactions* (p. 64), "is such a complex thing, both physically and metaphysically, that it is like a tree whose bark you can remove layer by layer, each layer being different from all the others, and each having its own special work, function, and properties." The evolution of man's bodily eyes is explained in the *Secret Doctrine*.

In the beginning, every class and family of living species was hermaphrodite and objectively one-eyed. In the animal, whose form was as ethereal (astrally) as that of man, before the bodies of both began to evolve their coats of skin, viz., to evolve from *within without* the thick coating of physical substance or matter with its internal physiological mechanism—the third eye was primarily, as in man, the only seeing organ. The two physical front eyes developed later on in both brute and man, whose organ of physical sight was, at the commencement of the Third Race, in the same position as that of some of the blind vertebrata, in our day, *i.e.,* beneath an opaque skin. . . . Therefore, while the "Cyclopean" eye was, and still *is,* in man the organ of *spiritual* sight, in the animal it was that of objective vision. And this eye, having performed its function, was replaced, in the course of physical evolution from the simple to the complex, by two eyes, and thus was stored and laid aside by nature for further use in æons to come (II, 299).

Eye and Astral Light

Thus did the physical eyes evolve, gradually replacing the spiritual sight of the third eye. As Descartes intuitively remarked, the eyes are now the "windows of the soul." In an important article, Mr. Judge indicates one of the occult correspondences of the eye:

If we grant that the human body and organs are a figure, in little, of the universe, then let us ask the question, "By what is the astral light symbolized?" By the eye, and specially by the retina and its mode of action. On the astral light are received the pictures of all events and things, and on the retina are received the images of objects passing before the man. We find that these images on the retina remain for a specific period, capable of measurement, going through certain changes before fading completely away. Let us extend the result of this observation to the astral light, and we assume that it also goes through similar changes in respect to the pictures. From this it follows that the mass or totality of pictures made during any cycle must, in this great retina, have a period at the end of which they will have faded away. Such we find is the law as stated by those who know the Secret Doctrine. In order to arrive at the figures with which to represent this period, we have to calculate the proportion thus: as the time of the fading from the human retina is to the healthy man's actual due of life, so is the time of fading from the astral light. The missing term may be discovered by working upon the doctrine of the four yugas or ages, and the length of one life of Brahma. (Theosophy XXX, 339.)

"THESE THINGS LIFE HAS PROVED TO ME"

Lee Shippey, Los Angeles columnist, so introduces his practica "philosophy of experience." The following is convincing evidenc that common sense and attentiveness to the lessons of daily livin are a better guide to conduct than learned speculation:

> Most persons who fail and sigh, "Just my luck!" should say, "Just my management."
>
> The world is full of failures more gifted than most of the successes, of sick persons whom nature intended to be well and strong, of persons who always are going to do something but never start, of persons who can never find time for thorough preparation and therefore never achieve. . . .
>
> Many of us live and die without ever knowing what constitutes success or wealth. Success is living so that the world is better because you are in it. You might amass great wealth and yet be a failure if it would have been just as well for the world if you had never been born. Our wealth consists of our brains, our hearts, our bodies, our ideals, our inspirations and, last of all on the list, our material possessions. . . .

LAST AND LEAST

> We are deluded by the cliché that some are born great and some have greatness thrust upon them. All of us are born great, but few of us work out our destinies. We are too indolent, too careless, too blinded by some transitory pleasure or fad or fancy. . . . We either shun the hard work and concentration which are good for us or, if it leads directly to monetary gain, let greed make us overwork. It is as bad management to overwork to the point of injury as it is to be self-indulgent to the point of injury. It is as bad management to cheat the body by underdevelopment as it is to cheat the heart by niggardliness or the soul by cynicism.
>
> Without thrift we cannot long be generous, but niggardliness is a vice with which we cannot long be humane. . . . (Los Angeles *Times,* June 14.)

Yes, it sounds a little like Poor Richard's Almanac. But there is uncommon sense, too, in Mr. Shippey's observations. While they form no tract for social reformers, they do offer certain verities that almost every social reformer overlooks, usually to the ruin of his reform. Mr. Shippey may not go far enough, but, at least, he begins at the beginning.